

CLASS NOTES -- the book of ACTS

CHAPTERS SIXTEEN THROUGH TWENTY EIGHT -- PAUL

16:1. It does not say of Timothy's father (as it does of his mother) that he was a believer.

16:3. Evidently Timothy was to take the place vacated by Mark -- a "helper" to the evangelists. He went with Paul (17:14, 15) and surely he did not turn back as Mark had done, or Paul would not have held him in such high esteem as he did in Phil. 2:19 - 22.

16:6. Later, however, those in Asia did hear. 19:10, 26; 20:4.

16:6 - 10. Here the Holy Spirit intervenes. First He forbids, then hinders, then directs. There is no indication of a physical miracle to make His will known. The guidance in vs. 6, 7 could have been through circumstances.

*(The special attention to how Paul made his decisions in matters **not doctrinal** is to help us make ours. With Paul, God seldom intervened with specific directions, and almost never with a physical miracle to indicate where, or how, he should serve Him. This topic became important in the Philippines some years ago when one of our national pastors used his arm for getting guidance from God. He believed that he could ask God a question which could be answered with a "yes" or "no" and receive a reply direct from God. If the answer was "no" nothing would happen. If it was "yes" his arm would begin to tremble violently and uncontrollably. A mutual agreement was reached that he would separate from our mission.)*

16:10. The change to "we" here indicates Luke has joined the party.

16:12, 21. Since Philippi was a "Roman colony" a citizen of Philippi was also a citizen of Rome. See Philippians where "conversation" has to do with being a citizen (3:20), or acting like one (1:27).

16:13. "Was wont" means "might legally" (Scofield margin). / Compare 13:50. Here Paul gains the ear of the devout women ahead of the unbelieving Jews. See 17:4, 12.

16:17. "Which shew unto us **the** way of salvation" should be "which shew unto us **A** way of salvation" (the definite article is not in the Greek). The demon was denying the truth of Acts 4:12 by intimating there was more than one way to be saved. Also Paul did not need the demons to help him in his work.

The only woman who "preached" in Philippi was demon possessed. Paul was grieved, even though what she said was basically true (though not the whole truth -- see above). He cast the demon out. There is no indication in this chapter that those women who labored with Paul in the gospel (see Phil. 4:3) were **preaching**.

16:19. A business that is spoiled by the working of the Lord may be a business that was wrong to begin with. Compare Matt. 8:32. What business did the **JEWS** have raising **pigs**?

16:26. Compare Paul's prison deliverance with Peter's (Acts 12:5 - 19).

- When deliverance came, Peter was asleep -- Paul was singing and praising God.
- Peter was delivered by an angel -- Paul by an earthquake.
- Peter was the only one delivered -- with Paul everyone's bands were loosed and **ALL** the doors were opened.
- When released, Peter fled -- when Paul was released he remained in the prison.
- Peter's deliverance resulted in death to his jailers -- Paul's resulted in salvation for his jailer and his whole house.
- Peter went into hiding from Herod -- Paul left the city openly and continued his public ministry.
- Peter was rescued when the church **prayed** -- Paul's rescue resulted in the **founding** of a church.
- The one who put Peter in prison (Herod) became proud and was judged by God -- the ones who put Paul in prison feared and were humbled before the people by Paul.
- Herod was going to kill Peter and ended up being killed by God -- Paul's accusers (the Magistrates) were going to just let him go free, but ended up escorting him in dignity from the prison.
- This event virtually closed Peter's ministry in Acts -- Paul's experience opened his ministry to Europe.

Compare this imprisonment with that in Rome, and Paul's remarks in Phil. 1:12 (and following) regarding the Roman imprisonment.

16:27. See vs. 23, 24. Evidently the charge given to him was very strong, "such a charge."

16:30. Adam should have asked this question after God asked, "What hast thou done?"

16:31. In verse 30 the jailer asked, "Sirs, what must I **keep on doing** [present infinitive in the Greek] to be saved?" Paul's answer here is, "**Believe**" (aorist imperative in the Greek) -- an **act**, not a **process**. -- Kenneth S. Wuest.

16:34. Notice that "his house" was not saved just because he believed. The house (household) received the same instructions he did (v. 31), they heard the word of the Lord as he did (v. 32) and, like him, they believed (v. 34). Hence, like him, they too were baptized (v. 33).

16:37. Paul was very reluctant to leave the prison (cp. v. 28). For the sake of the infant church he was leaving behind, he was wise to demand public admission by the authorities that they had had no valid reason to imprison him. The church did not have to bear the stigma of being started by a "lawbreaker."

16:39, 40. They took their time. They were **not fleeing**.

17:3. "Opening and alleging" -- that is, opening the **Old Testament Scriptures** and "giving evidence" (NASB) to the truths noted in this verse. That Messiah must suffer and rise

again, and that Jesus **IS** the Messiah, is the substance of Peter's message in Acts 2:23 - 36. This was not a mystery. **But -- IF** Paul's message in 9:20, 22 is only a message confirming Peter's, and **therefore has no relationship to the body of Christ** (as the "Acts 28" group claim), what about the message here? See note at 18:28.

17:4. "Some of them" = **some** of the **Jews**. "Devout Greeks a **great multitude**" = **Gentiles**. The "chief women" were evidently Gentiles also. Compare v. 12. See 13:50; 16:13 and 17:12.

17:6. "World" (the Greek word "*oikumene*") -- the Roman Empire. See Luke 2:1.

17:11. The **Jews** in Berea were "more noble minded" (NASB) than the **Jews** in Thessalonica. However, the great multitude of **Gentiles** in Thessalonica are commended for the way **they** received the word. (They turned to God from idols) See 1 Thess. 1:5, 9, 10; **2:13**.

17:15. Paul was guided to Athens by others -- yet he accepted it as the will of God. He was "just waiting" for Silas and Timothy, but was led to dispute in the Synagogue when their great need stirred his spirit. He made good use of his "spare time" (v. 16) while he waited. He put to good use the time he might otherwise have wasted just fretting about the delay.

17:16. "Stirred" used only here and in 1 Cor. 13:5 where it is translated "provoked." Similar words are translated "sharp contention" in Acts 15:39, "will anger" in Rom. 10:19, and "provoke to wrath" in Eph. 6:4.

17:16 - 18. See Paul's method of evangelism here:

- The need assessed (v. 16).
- A program attempted in the Synagogue (v. 17).
- The program expanded in the market (v. 17).
- Public curiosity aroused (v. 18).
- The message proclaimed (v. 18).

17:18. "Babbler" -- that is, one who makes his living by picking up scraps (NASB margin). This expression is similar to our derogatory terms "cotton picker" and "beach comber."

17:21. Contrast the Bereans (v. 11) with the Athenians and their superficial interest in the **novel** or **unique**. The Bereans were looking for the **true** -- the Athenians were looking for the **new**. See 2 Thess. 2:10.

17:23. They were afraid they might miss some god, so they put up this altar just in case. Paul is saying, "The one you missed, the one you admit you do not know, is the **only one there is** -- the only true God!"

17:24. "World" is the Greek word *kosmos*, not *chaos*. I do not think the latter Greek word is used in the New Testament. Our English word "chaos" is from the Greek, according to the dictionary, and means "a rude unformed mass." So creation was not **originally** "without

form and void" (a chaos) in Gen. 1:1.

17:29. "Offspring" is not the same as "children." This passage teaches that all men were created by God, but **not** that He is the **Father** of all men.

17:32 - 34. There were three responses to Paul's message here: **1.** The mockers (v. 32). **2.** The procrastinators (v. 32). **3.** The believers (v. 34). We have the same three classes today.

Paul had at least four converts on this occasion. If we can do as well as Paul did, when speaking to a religious and philosophical "spit and whittle club," we can be very thankful.

18:2. Aquila and Priscilla: see Acts 18:2, 18, 26; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19.

18:3. This decision, to work with his hands to support his own ministry, was based on circumstances, **need**, and **good sense**. It was accepted as the will of God. As to the **need**, see Acts 20:34; 1 Cor. 4:12. While he worked at making tents he was still busy for the Lord (v. 4). When it became possible, he went back into "full time service." This was evidently made possible by the gifts from the Macedonians brought by Silas and Timothy (v. 5). See 2 Cor. 9:10 - 12; 11:8, 9; Phil. 4:15.

18:5. "Paul, constrained by the word, testified -" (Scofield margin). "Paul began devoting himself completely to the word, solemnly testifying -" (NASB).

18:28. Concerning going to the Gentiles, see 13:46; 22:18, 21; 16:17; 28:28.

18:7. The house to which Paul transferred his meetings was right next door to the synagogue. This is important in understanding the prevalence of tongues in this church -- in light of 1 Cor. 14:21, 22. See "A City of Two Tales" by W. P. Heath, published by Grace Publications, Grand Rapids, Michigan -- pages 144, 145.

18:8. Even though Paul did not baptize many of the Corinthians (1 Cor. 1:14 - 16) the others were, quite evidently, baptized by someone else. However it is clear, from First Corinthians, that water baptism had slipped to a very secondary place by this time, and that it was not a part of Paul's commission (1 Cor. 1:17).

18:13. "The Law" -- that is, **Jewish** Law. See "your **own** law" (v. 15 -- NASB).

18:17. Evidently the beating did him some good, for (if it is the same Sosthenes in 1 Cor. 1:1) he was converted later.

18:19. "Them" refers to Priscilla and Aquila. See v. 18.

18:20, 21. This decision is based on the practical problem of how long it will take to reach Jerusalem for the feast, and the previous vow he had made (the vow was voluntary and the reason for it unknown).

18:26. They did not scold him or reject him -- they **instructed** him. Also they did it privately, not in front of others. They do doubt did it in love and humility of mind. It is not easy to instruct the preacher! Their approach was right, their message was sound, and Apollos's attitude was spiritual. The result was a more effective and powerful ministry for Apollos (vs. 27, 28). See "Women's Ministries" by W. P. Heath, pages 16, 17 if it is available. It is published by Things To Come Mission in the Philippines.

18:28. After Apollos learned the way of God more perfectly he was still preaching the same general message Paul preached in 9:20, 22. See the note at 17:3.

19:2. "We have not so much as heard whether the Holy Spirit has been given" (NASB).

19:3. Could these be converts of Apollos? He had preached John's baptism in Ephesus before he was instructed more fully (18:24 - 26).

19:9. This decision was based on the circumstances listed. There is no indication of supernatural guidance, even though this was a time of great miraculous manifestations through Paul (vs. 11, 12).

19:16. "- Leaped on them and subdued **both** of them -" (NASB). Evidently only two of the seven sons of Sceva were involved in this incident.

19:19. We need some of this kind of book burnings today. Sadly, there is much printed material in the homes of Christians that not only does not glorify the Lord, but is absolutely harmful. Notice there is no attempt to control what kind of books are printed or used by the unsaved, but the books were brought voluntarily by the believers to be burned.

19:21. Here is a most important decision, perhaps one of the most important in Paul's ministry, yet there is no indication of miraculous guidance. He purposed in the spirit (his human spirit or, as in the Scofield margin, in his own mind). He made the decision on the basis of his burden for the salvation of Israel and the opportunity afforded by the offering for the poor saints in Jerusalem. Whether this was God's best way or not, He worked it together for **OUR good** (we have the prison epistles as an indirect result), fulfilled Paul's longing to go to Rome (Rom. 1:10 - 13; 16:20, 22, 23), and answered the prayers of the Roman believers (Rom. 15:30 - 32).

19:30. This decision was taken out of Paul's hands. Paul was acting, in fearlessness, on the basis of his love for the brethren. The brethren acted out of love for Paul and their desire to protect him for his ministry's sake. There is no indication of any supernatural means of guidance.

19:32. The Greek word "*ekklesia*" used here, and in verses 39 and 41, for "assembly" is the word usually translated "church." In verse 37 "churches" is not the same Greek word. It is the word for "temples."

20:1. This decision was not made out of fear, for the danger was past, but in view of his

plan to go to Jerusalem (19:21).

20:4. Paul had quite a large evangelistic party. Seven men are listed in addition to Luke and Paul himself. This totals at least nine (the "us" in v. 5 could include others not named?).

20:7. "It was the breaking of bread for which the disciples were assembled. The passage indicates the use by the apostolic churches of the first day, not the seventh." -- Scofield Bible footnote.

20:13. A decision based on his **mind** -- his preference. "- Intending himself to go by land ['by foot' -- margin]" -- NASB.

20:16. This decision was based on circumstances and his previous plan to go to Jerusalem (19:21). "Determined" is translated "decided" and "hasted" is "hurrying" in NASB.

20:17 - 38. See **Appendix # 4.**

20:18. Notice the extent and intensity of Paul's ministry: "at all seasons" (v. 18); "day and night" (v. 31); "with tears" (vs. 19, 31); fearlessly (v. 24); "publicly, and from house to house" (v. 20); and without ceasing for three years (v. 31). His message was "the gospel of the grace of God" (v. 24), "the word of His grace" (v. 32), "the kingdom of God" (not "the kingdom of the heavens" -- vs. 25), and included "the whole counsel of God" (vs. 20, 27)!

20:22. See the Scofield note on this verse (1917 edition). "Paul's motive in going to Jerusalem seems to have been his great affection for the Jews (Rom. 9:1 - 5), and his hope that the gifts of the Gentile churches, sent by him to poor saints at Jerusalem (Rom. 15:25 - 28), would open the hearts of the law-bound Jewish believers to the 'gospel of the grace of God.'"

I don't think it was to change the theology of the Jewish **believers** which so burdened Paul (Acts 21:13) but the desire to win the unsaved Jews to the Lord (Rom. 9:1 - 3; 10:1). Note his testimony in Acts 22:17 - 21. It was those who had been his fellow persecutors he was trying to reach. Also, if he were trying to rescue the **brethren** from **legalism**, **WHY** take a Jewish vow and go to the **Temple** to offer a sacrifice (Acts 18:18; 21:26)? It was not the Jewish believers who rejected him (21:17), but the unbelievers. Paul was accused of teaching that **Jewish** believers were not under the Law. It was to **dispel** this idea that Paul went into the Temple with the young men (21:20 - 26). He is preaching the gospel of the grace of God to **unbelievers** (Acts 20:24), while assuring the Jewish **believers** he is **not** teaching that **THEY** are not under Law. Does this not strongly indicate that the Jews saved before Acts 9 / 13, and under the ministry of the twelve, continue as a group distinct from the Body of Christ -- a small, diminishing, group still awaiting the kingdom? See the footnote on page 239 of vol. 3 in "Acts Dispensationally Considered" by C. R. Stam.

20:24. In regard to finishing the course, see John 4:34; 17:4; 19:30; 1 Cor. 9:27; Phil. 3:13, 14; 2 Tim. 4:5, 7. Contrast Judges 13:5.

20:25. "The kingdom of God" -- compare 28:31.

20:27. Compare v. 20 and see 1 Sam. 3:17, 18; Jer. 26:2; 42:4.

20:28. "**God ... purchased with His OWN blood**" -- here is a very strong incidental proof that Christ is God.

20:32. The "word" which we are to preach (2 Tim. 4:2) is: **1.** The word of Christ (Col. 3:16). **2.** The word of God (1 Thess. 2:13; Eph. 6:17; Col. 1:25; 2 Tim. 2:9). **3.** The word of truth (2 Cor. 6:7; Eph. 1:13; Col. 1:5; 2 Tim. 2:15). **4.** The word ("preaching" is the Greek "*logos*") of the Cross (1 Cor. 1:18). **5.** The word of life (Phil. 2:16). **6.** The word of reconciliation (2 Cor. 5:19). **7.** The word of His grace (Acts 20:32 -- see also 20:24; 2 Tim. 2:1).

20:34. Refer back to the note at v. 18. He did all that while he was making tents to support his evangelistic party! See Eph. 4:28.

20:35. "Blessed" is the Greek word "*makarios*," meaning "spiritually prosperous." "Give" is "constantly giving." Receive" is "constantly receiving."

21:1. Someone evidently had to "rescue" Paul from those who were clinging to him (20:37) so he wouldn't miss the boat.

21:2. Guidance here was just a matter of finding a ship going to the right place.

21:4. Here it seems there was supernatural guidance (though not with any physical manifestation), and Paul ignored it (compare v. 11). He made a similar decision to that made centuries before by Jonah -- except in reverse. Jonah was told to go and he refused. Paul was told not to go and he went. See J. Sidlow Baxter's remarks on Jonah's decision in "Explore the Book" -- vol. 4, pages 157 - 164.

The NASB translates this verse (in part), "- who **kept telling** Paul through the Spirit not to set foot in Jerusalem."

21:9, 10. The four daughters "**had the gift of prophecy**" according to the Amplified Bible. Yet, with four prophetesses in the home, there is no record they prophesied **to Paul and his companions**. Instead, God sent a **man** all the way from Judea to do this.

21:13. Paul was willing to receive chastening -- even to death -- for going against God's guidance, in hopes it would result in the salvation of the Jews in Jerusalem (the burden Paul refers to here is delineated more fully in Rom. 9:1 - 5). God over-ruled, as He did for Jonah, and worked out His will in a different way. See v. 14.

21:17 - 22. Paul met three groups when he arrived in Jerusalem: the brethren, who are openly friendly but zealous for the Law (vs. 17, 20); the Elders, who are cautious and questioning (v. 18); and the multitude, who are openly hostile (v. 22).

21:20. If the believing **JEWS** (under Peter's ministry) are "not under the Law" according to Paul's word to **US** (in the Body) in the Age of Grace, then why are these **Jewish**

believers zealous of the Law? In 2 Cor. 3:16 Paul says that when their (Israel's) heart turns to the Lord the veil will be taken away and they will see that the old testament (old covenant -- not the Old Testament Scriptures) is done away in Christ (2 Cor. 3:14). This sixteenth verse of Second Corinthians three must refer to the day when Israel's heart **as a NATION** will turn to the Lord (Rom. 11:26) and the veil will be lifted from **THEIR** eyes. **We Gentiles** do not have **THIS** veil to be removed, only that of 2 Cor. 4:3 -- unless false teachers have put the veil there by legalistic doctrine.

21:21. Paul was **NOT** teaching this is, as is shown by his willingness to do what James suggested. The decision in Acts fifteen was only that **GENTILES** did not have to be circumcised and keep the Law (v. 25).

21:24. --- And Paul **agreed!** How could Paul square this with his rebuke of Peter for his inconsistency in Galatians two? Both Charles F. Baker and Cornelius R. Stam address this problem at some length -- with different answers. See their works on Acts concerning this visit to Jerusalem.

21:26. "- Until the **sacrifice** was offered for each one of them." - NASB. Here Paul appears to make a bad decision -- but he made it on the basis of reasoning, not through a supernatural indication from God.

21:28. They have, with stubborn hearts, rejected the Savior -- the **true Tabernacle** -- but they did it in zeal for the **Temple**. See the note at Acts 6:14.

21:30. With this final rejection of Paul's ministry, and of the Christ he preached, the doors of the Temple are shut, making further use of the Temple impossible -- **for a time**. Is this a forewarning that soon the Temple worship will be made impossible **permanently**, by its destruction?

It is at least interesting that when Stephen was rejected he saw **heaven OPENED** (7:56), and, when Paul was rejected by this same group, the **Temple** was **CLOSED!**

22:3. "At the feet of Gamaliel" should be translated "**By** the feet of Gamaliel" -- according to Kenneth S. Wuest. The Greek word here is "*para*," and it indicates he was not just in the class, but was as close to his teacher as an eager student could get.

22:9. The fact that Saul's fellow travelers (unbelievers like himself) **saw the light** and **heard the sound** (9:7), and Saul's three days of blindness, all testify to this being an objective event -- not just an emotional experience or an "epileptic seizure"! Notice also 26:14, "We had **all** fallen to the ground."

22:15. At his **conversion** (this verse goes back to Acts nine) he was told he would be God's witness to **ALL MEN**. Compare 26:17 (also looking back to his conversion experience). The important thing is not that the Jews were included, but that the Gentiles were.

22:16. "Wash" is the Greek word "*apolouo*" and is found only here and in 1 Cor. 6:11.

22:18. At this time he still thinks the Jews will finally accept his testimony -- else why this return to Jerusalem against the warnings of the Holy Spirit?

22:21. **WHEN** did Christ say this? It seems to be **between** Acts nine and thirteen. It appears to have been his first visit back to Jerusalem after Acts nine (22:17 - 21). This would place it three years after Acts nine according to Gal. 1:18. Thus he was specifically sent to Gentiles about **seven years before Acts thirteen!** In Rom. 15:19 Paul begins the account of his ministry at **Jerusalem -- not at Antioch.** Thus he must have begun his ministry with **this** commission (which is to **him alone** in contrast to that in 13:2, 3 which was to "Barnabas and Saul") only three years after his conversion. See "Introduction to the New Testament" by E. F. Harrison, page 303.

22:23. "Cast off their clothes" -- they were preparing to stone him if they could. See v. 20 where those stoning Stephen had cast off their clothes -- laying them at Saul's feet.

23:1. Here Paul realizes he stands no chance of a fair trial, so he resorts to the strategy of setting the Pharisees against the Sadducees over the issue of the resurrection (v. 6).

23:3. Compare 24:6.

23:5. There may be a bit of sarcasm in Paul's reply. He seems to be saying, in effect, "Well, you would never know it by his actions!"

23:6. This verse (in part) is translated by Phillips, "- it is for my hope in the resurrection of the dead that I am on trial!" The Berkeley Bible translates it, "- concerning the hope of the resurrection of the dead I am accused." Thus the "hope" and the "resurrection" are not **two** items, but **one.** Thus in Acts 28:20 the "hope of Israel" is not the kingdom, but the **RESURRECTION** (in that context)! Compare 24:15 and 26:6 - 8.

23:9. These Pharisees do not suggest, however, that **God** has spoken to him. Compare the advice of Gamaliel in 5:38, 39.

23:11. Paul had this supernatural assurance that God will over-rule and get him to Rome. See the note at 25:11.

There is no hint, or even possibility, here that Paul would be given a new and very different message when he got to Rome (as the "Acts 28" people teach)! **"-AS ... SO-"**

23:12. One wonders how many of these men really kept their vow?

23:19. He was quite young to be "taken by the hand" -- but old enough to be believed, and to be able to follow instructions (v. 22).

23:23. Four hundred and seventy armed men were guarding Paul on this journey.

23:24. The word translated "provide" is translated "prove" in 24:13; "yield" in Rom. 6:13, 19; and "present" in Rom. 12:1.

23:27. Claudius Lysias, in this letter, was lying to protect himself (22:29). He represented himself as a hero rescuing a fellow Roman.

24:14. Paul believed "all things which are written in the law and in the prophets" -- but so do **WE!** That does not mean he was following the prophetic program any more than we are.

24:15. Here, as in 23:6, the hope toward God is that there shall be a resurrection. He further emphasizes this in verse 21, "touching the resurrection of the dead I am called in question by you this day."

24:25. Paul is not trembling before Felix, but Felix is trembling before the power of the gospel preaching of Paul.

24:26. Perhaps, when he heard Paul speak of bringing alms and an offering (v. 17), he thought the offering was Paul's own money and that, therefore, he must be **rich**.

We cannot be saved **at our own convenience!** See 2 Cor. 6:2.

25:10, 11. This important decision seems to be based on Paul's quick thinking and his knowledge of the plot they had tried to carry out before (23:14, 15). Compare 26:32.

25:11. An appeal to Caesar meant, necessarily, a trip to Rome to appear before him. Paul may have been acting in faith here on the basis of Acts 23:11.

25:23. The "great pomp" with which Agrippa and Bernice entered is in stark contrast with Paul in his chains (26:29). What a difference there will be in the resurrection when Paul will be raised in a body of **glory** and receive a glorious crown -- while (a thousand years later) Agrippa and Bernice will be raised to **stand trial** before the **Lord**. How empty is the **pomp** of man! It is only a fantasy! (The word for "pomp" is "*fantasias*" and is translated "display" by the NASB. We get our English word "fantasy" from this Greek word).

26:6, 7. The "hope" in both of these verses is identical with verse eight. It is here, also, the resurrection of the dead.

26:16. The progressive revelation to Paul of what he was to preach began in Acts nine (in view of this verse).

26:17. The commission related in this verse was given to Paul at his conversion! "To whom now I send thee" refers to the Gentiles, as is shown by Gal. 1:16.

See 22:21 (referring back to an earlier time in Jerusalem), "I will send thee **far hence** to the **Gentiles**." The sending to the **Gentiles** first took place at his conversion (26:17) but the sending to the **far hence** Gentiles was initiated effectively at Acts thirteen.

26:20. "First" -- see Rom. 1:16. The word "Then" has been supplied by the translators. It is not in the Greek. The NASB translates it, "- **even** to the Gentiles."

26:22. Paul is answering the **charges against him**. He is not making a doctrinal stand before theologians. His point is that **the things for which he stands accused** were foretold by Moses and the prophets. In verse twenty three he specifically lists the areas covered. He is not here trying to defend the many things he has taught, in his already existing epistles, which were **not** foretold by Moses and the prophets. Will the "Acts 28" people seriously try to limit what Paul had taught up to this point to only those things listed in verse twenty three? They reject Paul's own explanation of what he meant in verse twenty two (given in v. 23) and try to insist on their **own** interpretation of what he meant!

26:24. Here is a "left handed" recognition of Paul's scholarship.

26:28. Compare the reaction of Festus (v. 24) and that of Agrippa. Festus, in effect, said, "You are well educated, but crazy." Agrippa remarked, "You are very persuasive!"

26:31. In all justice, then, he should have been set free before he had to appeal his case. No wonder Felix was ashamed to send Paul to Caesar to be judged. It should have been an "open and shut" case for acquittal. How wise of God, however, to use their injustice to save Paul's life and get His apostle at last to Rome!

27:10. This "prophecy" may have been only the result of the human, but wise, perception of one who had sailed the sea often. The Greek word for "perceive" is "*theoreo*" (from which we get our English word "theory"). It is usually translated "seek," "behold," or "looking on." It is used in John 4:19 where the woman said, "I perceive that Thou art a prophet." That is, she drew this conclusion from what she had **seen** and **heard**. It is never used in Paul's epistles. It is used by Paul only in Acts 17:22, "I perceive ... ye are too superstitious," and in this verse (22:10). It has the idea of seeing, beholding, and drawing conclusions from what is seen (as in John 12:9; Acts 21:20; 28:6; Heb. 7:4 ["consider"]; etc.).

27:12. It doesn't pay to go by the vote of men when Paul has spoken! Not even favorable circumstances (v. 13) should be allowed to set aside the word of Paul (for us now) for in this Age of Grace he speaks to **US** for God (v. 21).

27:21. Paul was not **quick** to say, "I told you so!" -- but he did say it. So it is today, after the church is in sorry straits, that the message of Paul comes booming out of the Book, "You should have listened to **ME!**"

27:2. If the ship illustrates the **professing** church, and the people the true believers in that church, then the illustration holds good: the believers are safe, but the **ship is doomed!**

27:23, 24. Here is supernatural guidance, but not through a "true or false" mechanism in the fleshly body (such as the trembling hand of the Filipino pastor).

27:24. On Paul's life at this time hung the existence of Ephesians, Philippians, Colossians, Philemon, Second Timothy and, probably, first Timothy. He **must** live on to stand before Caesar -- and to write these letters.

Every believer sails **with** Paul, but most do not **listen** to him, with disastrous results. The

result is **not eternally fatal** to the **true believer** however.

27:29. So, too, we cast out anchors to keep us from being driven by every wind of doctrine -- and long for the call from heaven.

27:31. Since **GOD** is going to do the saving, man's "helping out," by trying to save himself, can only limit Him.

27:33, 34. Here Paul was just acting sensibly in light of the promise of God. He also openly set the example of faith (v. 35).

27:33 - 36. This is a further illustration of true faith. They not only were putting confidence in God's word and work alone, but were resting there and were of "good cheer," taking meat.

27:37. This sounds like a **lot** of people for the ships of those days, but the Jewish historian, Josephus, tells of a trip he took at about the same time when there were some 600 people aboard. He was also on his way to Rome, was shipwrecked on the Adriatic Sea, and swam for his life all night. He was rescued (along with about 80 others) by another ship and put ashore at Puteoli.

27:42. They knew that if the prisoners escaped **their own** lives would be taken!

27:43. The Centurion thought he was saving **Paul** (humanly speaking, he was), but it was Paul's intercession that saved the **Centurion** (v. 24).

28:5. Here is the kind of thing described in Mark 16:18.

28:8. Compare this healing and the incident in v. 5 with 2 Tim. 4:20.

28:14, 15. Evidently messengers were sent ahead to Rome, to tell of Paul's coming, while Paul spent the seven days in Puteoli.

28:15. The "Appii Forum" was a station about 43 miles from Rome. The "Three Taverns" were about 33 miles from Rome according to the NASB margin. That these "brethren" (in the Lord) traveled this far to meet Paul indicates they not only knew him (at least by reputation) but held him in very high regard.

28:17. The "brethren" here and in v. 21 are **Jewish** brethren (Rom. 9:3), not Christian brethren as in v. 5. The **believing** Jews had received the epistle to the Romans and knew about Paul and the "sect" (v. 22), for they were a part of it. This decision to seek out the Jewish leaders in Rome before the Jews of Jerusalem got to them was wise.

28:19. "Constrained" is the Greek word "*agapadzo*." It is translated "compel" in Luke 14:23; Acts 26:11; 2 Cor. 12:11; Gal. 2:3, 14. Always it means to be compelled by human coercion or pressure.

28:20. See 23:6; 24:15; 26:6 - 8. The "hope of Israel" is the resurrection. That, of course, is our hope also (though not, specifically, our "blessed hope").

28:25. He does not say here (as Christ said to those in His day -- Matt. 13:14) that this Scripture is **being fulfilled** in them. He does not say it was written to **them**, but to **their fathers**. He uses this passage to let them know the basis for what had **already happened** in Jerusalem (v. 28), but which they did not know about as yet.

28:26, 27. See Isa. 6:9, 10; Matt. 13:13 - 15; John 12:39, 40.

28:27. It is the Jews who close their own eyes. In Isa. 6:10 it seems to have been God who closed their eyes.

28:28 "Is sent" should be "has been sent" as in the NASB. The verb is in the aorist tense. It is not that **HERE**, at this time, the salvation of God is being sent to the Gentiles, but that it **had been sent to them already** and they are being told about it. ("be it **KNOWN**" has to do with **information -- not action**)

28:28. This is not where the church of this age began. **See Appendix # 5.**

28:30. Though he has freedom in many ways, he still has a soldier guarding him (v. 16) and is bound with chains (v. 20).

28:31. "Kingdom of God" -- compare 1:3; 20:25; 28:23. See also Eph. 2:19 ("fellow-citizens"); Phil. 3:20 ("citizenship"); 2 Tim. 4:18.

--- William P Heath

<My Documents\Class Notes\New Testament\Acts-6> on Microsoft Word.

(< amipro\docs\clasnot\ntestmt\actsf.sam >)